

fication, working-drawings, and superintendence, so that it is quite clear, no detailed estimate was to be paid for.

Even in private practice entire disregard is exhibited of the value of an architect's services, and the profession is constantly maligned for not doing well what the members of it are, not paid for doing at all. An employer, after having instructed his architect for the preparation of plans, and made the design on paper exactly what he requires, bids him say about what sum the building will cost. He has not the slightest idea of paying for an accurate calculation,—would refuse to do so if the charge were made; and the architect, whose time is his stock in trade—his all, cannot afford, therefore, to give more than an hour or two to the inquiry, and trust to his judgment for arriving at the approximate cost. In nine cases out of ten the opinion given is borne out much more fully than could be expected,—remembering, moreover, that a man may be a very good architect without having that special and particular knowledge of the value of materials, which a rigorously exact estimate requires. A general knowledge of this he is bound to have; but the particular knowledge, requiring, as it does, much time, can scarcely be looked for in one who makes his profession as a fine-art his especial study. Nevertheless, when, in the tenth instance, the architect's hasty estimate is exceeded in execution, an outcry is made, and the truth of the conviction, that no dependence is to be put in architects' estimates, seems placed beyond a doubt.

Here, then, would seem to be two opposing difficulties; but our reflective readers will be able to reconcile them, and will not be led to say that one part of our present paper answers the other. They will see that an architect's estimate under ordinary circumstances, should not be considered as more than an opinion—evidence, it is true, of his good judgment in this respect, or otherwise—but not to be viewed rigorously, as if he had been employed and paid to make all the necessary calculations. At the same time, it will be clear to them—or we have written in vain—that if a committee in offering a building to competition, prescribe to architects an exact sum for its cost, they are bound to select a design wherein this most fundamental regulation has been properly attended to.

#### ON THE ANCIENT BUDDHIST ARCHITECTURE OF INDIA\*.

To obviate as far as possible the difficulty arising from the extreme complexity of the subject, I propose confining what I have to say this evening to the Buddhist architecture only, rejecting for the present all other styles. It is the most ancient and most easily circumscribed, besides being, I think, the one most generally interesting to Europeans; and if I can define to you correctly its position, in time and space, so as to give you a clear idea of when it arose, and in what part of India, I shall not despair communicating to you some interesting information on the subject.

Before, however, proceeding to do this, there are one or two points to which I would wish to call your attention. The first is to beg of you to discard from your minds all idea of the primeval antiquity of Indian monuments, though you have seen this asserted in every treatise that has hitherto been written on the subject. There is no fact in the whole range of the subject so clear to my mind as that the Buddhist monuments are the most ancient, and the founder of the religion died only 543 B.C.; but even this is too early, for the religion did not exist in that state till

more than three centuries from the time, when Asoka, the greatest of Indian monarchs, was converted to it; and the earliest monuments of any sort that we have in India belong to his reign, or are subsequent to the year 250 A.C. This I look upon as an indisputable, and hitherto undisputed fact;—of course monuments of an earlier date may hereafter be discovered, but it is scarcely likely: at all events, I know that no one that I have seen or heard of, has any pretension to an earlier date. That the people were civilised, and had buildings before that time, is equally certain, but they must have been slight, and constructed of wood; and, indeed, all the earlier caves shew how little they had advanced beyond wooden construction at the period they were constructed, as I shall have occasion to shew in the sequel; and besides this, we have the collateral evidence, though only negative it must be confessed, of the silence of the Greeks, who surely would not have omitted all mention of them had any buildings of importance existed at the time they were so familiar with that country.

There is another generally received dogma I must beg of you to banish from your minds, that there exists any similarity between Egyptian and Indian architecture. I believe it to have arisen only from the error just pointed out regarding the supposed antiquity of the Indian monuments, and consequently having two styles very old and very mysterious, and of one of which, at least, writers knew very little, it was natural that they should be classed in the same category, and a resemblance assumed, till further knowledge pointed out the fallacy. Had architectural criticism, however, been conducted on more philosophical grounds, the error never could have existed, for men would then have known that when architectural similarities exist, we may predicate similarities of race as certainly as we are in the habit of doing from similarities of language; and that when two distinct races occupy the different countries, similarities of architecture are as inseparable as those of language. But of this more hereafter.

There is still one other point I must bring to your notice before proceeding to the architecture, which is this: that from the earliest times, India has been inhabited by two distinct and separate races; the one, as far, at least, as we know, aboriginal, inhabiting nearly the whole of the southern part of the peninsula, and forming the substratum of the population even in the northern parts: who they are we do not know, for no affinity for their language has been discovered among any other people in the world. So far as we yet know, they stand utterly alone, and though I think I can trace some slight resemblance, as I am not going to speak of their buildings, I shall not trouble you with them now.

The other, a Brahminical race, came into India as strangers and conquerors, I believe about 3000 B.C. They came across the Indus, and gradually extended their settlements all along the valley of the Ganges; and, as the superior and more civilized people, the influence of their arts, literature, and institutions is felt down to Cape Comorin, though their language is, or rather only was, spoken to the north of the Vindhya mountains. This I have endeavoured to express on this map.

Whatever difficulty we may have regarding the affinities of the other race, we have none regarding this one, as they are a branch of the same Indo-Germanic family to which we ourselves belong; and if you draw a straight line on the map of the world from the mouth of the Ganges to Iceland, it will pass directly through the centre of these settlements, leaving Persia, Greece, and Rome on the one hand, and Russia and Scandinavia on the other, all which belong to this great family of the human race.

The Buddhist religion, as we now know it, is essentially a religion of the Sanscrit or Indo-Germanic race, and seems at an early period to have extended through the greater part of these tribes, though, by a strange fatality, it is not professed by a single nation of that great family at the present day; and there does not exist in India proper, an individual, certainly not one establishment of Buddhists, but it is still the religion of China, Siam, Burmah, and Thibet, and of almost all the Tartar race. But even among them, though their language

has no affinity with Sanscrit, the Buddhist scriptures are preserved in the old Pali of India, which is merely a dialect of the Sanscrit, and I myself have heard the priests of Buddha in China, repeat their prayers and hymns in this extinct tongue without their understanding one syllable they were saying.

It is more than probable that Buddhism, or something very like it, existed long before the age of Sakya Sinha, but at all events no distinct trace of it is found in India till his time. He was the son of the king of a petty principality, at the foot of the Himalayas, one of the last of a long race of kings who had held supreme power in that region, and we have, even now, the names of 120 of his forefathers who succeeded one another on the throne of Ayodhya; his race, however, had fallen into decay, and been superseded by another, who had usurped the power, when Sakya Sinha—that was his proper name—left his father's court, became an ascetic, and after preaching and teaching for forty-five years, died at Rajagriha, 543 B.C. Perhaps it will fix the date better in your minds, if I state that he was cotemporary with Confucius in China, Cyrus in Persia, Solon in Greece, and the Tarquins in Rome; in short, of all those great men who ushered in that great epoch of the world's history which we know as that of the Greek and Roman civilization.

As I said before, his religion languished for more than three centuries from the time of his death, sometimes in favour with the people and princes, sometimes neglected, perhaps persecuted, till Asoka did for it what Constantine did for Christianity—he made it the religion of the state. This Asoka was the grandson of Chandragupta, who is identical with the Sandracottus of the Greek and Roman historians, and who usurped the throne of India, vacant apparently in consequence of the defeat of Porus by Alexander the Great, or at least of some internal convulsion occurring at that time.

His conversion, in the eleventh year after his accession and the seventh after his inauguration, is one of the most celebrated events in the history of this religion; and he himself signaled it by inscribing fourteen edicts, containing the principal doctrines of the faith, on a rock in Orissa; and a second copy, slightly varied, of them, on another rock in Guzerat, and a third copy has lately been found in Afghanistan: besides these he set up pillars or laths, in various parts of his dominions, at Delhi, Allahabad, in Tirhoot and other places, inscribed with short edicts, to the same effect, some five or six of which still exist. In the rock edicts, one of them mentions his having engaged his allies, Ptolemy, Antiochus, Alexander, and Megas, to tolerate, if not to favour his doctrines in their countries, a circumstance which not only fixes his date with certainty, but, coupled with the spread of the edicts, proves the extent of his power and alliances at that period.

When first promulgated, no religion could have been more free from idolatry or polytheism, or materiality of any sort, than this one; indeed, so much is this the case, that it has often been called atheistic, and by those who were well acquainted with its tenets, though this has been disputed by others.

It is true, images of Buddha and saints afterwards became very common, but only in modern times. In the more ancient buildings nothing of the sort exists, and there is no more certain proof of antiquity than their absence; and, on the contrary, the more frequent and prominent they become, the more modern the building is certain to prove; till at last the religion sank into a polytheistic idolatry, almost as corrupt as that of the Hindoos themselves, and perished in toto, after being the religion of India for nearly 1,000 years, or from B.C. 250, and A.D. 750: it existed some time longer, it is true, but in a languishing condition, and about the period of the Mahometan conquest disappeared altogether.

One of the earliest forms of Buddhist worship is that of relics, which gave rise to the other principal forms of architectural utterance. One of the most celebrated of these relics now is the left-eye tooth of the founder, which immediately after his death was conveyed to Cuttack, and kept there for some eight centuries; on the country being invaded, however, by some strangers, the daughter of

